

# DEMETER

Women's News of the Monterey Bay Area

VOLUME 4 NO 7

NOVEMBER, 1981

## WADV Finds Site For Women's Shelter

By Maria Gitin

It's 11 pm on a foggy Pacific Grove night. I'm sitting in my cozy kitchen, still feeling the warmth of Holly Near's voice and the hugs of my friends as we left the concert. I'm glad to be alive tonight. Unfortunately, there are hundreds of women on the Monterey Peninsula, and thousands across the nation, who are not. They are crying themselves to sleep or lying in fear of the returning footsteps of the men they live with and love. These are the victims of domestic violence, spouse abuse, "wife beating".

There are other women awake tonight, too. A. is on the YWCA Women Against Domestic Violence crisis line. There are hundreds of others across the land, standing by to give comfort, information, and directions to a safe place to go.

Four years ago, a group of local women began the Women Against Domestic Violence Program at the YWCA. When I was hired as WADV's first paid staff person in Spring 1979, the line averaged 18 calls a month. Since then, Janna Donnelly-Genovese has become WADV director and over 100 calls were received this past September. Nearly one-third of the callers request, and need, immediate emergency shelter for themselves and their children. They are in fear for their lives. They feel exhausted and hopeless. They have no one else to turn to and no where to flee. Many have no conception of themselves as individual human beings, separate from a partner.

There are over 300 emergency shelters for battered women and their children in the US. There isn't one on the Peninsula. There is no available state or federal funding for

shelters. But we need one here and we need it now. The women in our community didn't wait until the political and economic situation made it feasible. They began to move.

By a majority vote of the 500 members of the YWCA of the Monterey Peninsula last February, we committed ourselves to this project. In April, we formed a task force of over 30 agency, government, military, law enforcement, civic and private people to work on planning, finding and funding a shelter. Six months later, we found an ideal site.

The house is a seven bedroom, four bath house in Monterey. The site will remain secret to protect the clients and the staff. It has a large living room, dining room, huge kitchen and office space. It is completely accessible to the handicapped, and has play space outdoors for the children.

At the shelter we will offer these services: a place to stay for women and their children, immediate crisis intervention, short and long-range problem solving, assistance in making workable plans to end violence in their lives, an in-house support group, three nutritionally sound meals a day, child care, and emergency supplies. When women flee, they seldom have time to remember toothbrushes and diapers.

In addition through the plans of the shelter task force, we will make available the following services: clothing, health care, legal services, counseling and therapy, employment counseling and information, parent effectiveness training, nutrition education, men's groups, schooling for shelter



On the line against domestic violence.

Photo by Diana Johnston

children, fitness training, interpreters and housing.

The Coburn Trust has granted us \$125,000 as a challenge grant for first year start-up and operating costs. The Monterey Peninsula Foundation has already matched the first \$2,500 of that amount. The immediate need is for \$70,000 for the downpayment by December 11. The bigger goal is to raise \$350,000 to pay for the building and \$125,000 to match the Coburn grant within the year. We hope to open in April of 1982. With your help, we can do it.

A shelter is not a solution for a society that condones violence or inequality. A shelter is a safe place to rest and to plan. A shelter is a place where you get the message that you deserve to live in peace and dignity. A shelter is a place where options are explained and explored. It's a safe place, where a woman

may decide for the first time to regain control over her life.

Physical violence is a graphic expression of oppression. It is also an expression of the inability to communicate positively. It is an expression of fear and dependency, frustration and hostility. Violence between people who live or have lived together, who love or have loved each other, is vicious and heartbreaking. It takes years to unlearn negative ways of communicating. It takes years to unlearn being a victim. It takes tremendous courage to walk out the door of any home and to ask for help.

We want to open the door to another possibility: a safe and sane place where women can make their own decisions. If you need help, call our crisis line 372-6300. If you want to help, call the YWCA 649-0834.

Judy Chicago

## Birth of the Birth Project

*If men had babies, there would be thousands of images of the crowning.*

By Claudia Treadwell

Judy Chicago's latest work-in-progress since the famed Dinner Party, is entitled *The Birth Project* and is now open to the public for viewing. The theme is essentially focused on the creation and distribution of a series of images that deal with the birth process. Housed in Building 57 of the Benecia Industrial Park is exhibited the latest series of images which carry tremendous impact, herstory and symbolism for all women.

Upon entering the immense two story brick warehouse one is immediately struck by the quality and complexity of female energy. Every room and object in the collectively remodeled structure reflects intensity, commitment, purpose, creativity and craftwomanship. Harmony and an intimate sense of belonging seems to enter each woman as she views the drawings and needlework of her sisters throughout the country.

In a recent newsletter Chicago relates, "In preparation for this work, I began to investigate birth images - only to discover that there were few in the history of art, despite the fact that the birth process is so central to women's lives and

such a universal life experience. I decided to address the absence of images by creating work that would use the birth process as a metaphor for the creation of life in the largest and most metaphorical sense, i.e. the female as the source of life and the feminine as the affirming life

principle." Later she reflects, "I have come to recognize that my destiny as an artist is tied up with the destiny of my sex. We must move forward together or we will not progress. I must believe that my act of trust is safe in the hands of my sisters."

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# Join Us Now: Open House for Volunteers

A goal of *Demeter* has long been to involve as many women as possible in its operation. Unfortunately, this goal has been repeatedly deferred because of technical problems, such as the lack of accessible typesetting equipment, and the difficulty of evolving procedures for sharing skills and scheduling work details, while simultaneously meeting the tight deadlines for printing and production.

This has been highly frustrating to staff members, who have been aware of how much more effectively *Demeter* could serve the community if a wider range of interests and talents were represented on its pages, and also to the many women who have expressed a desire to participate more fully in the newspaper.

It now appears that many of these problems have been resolved at last. Thanks to the generosity of Monterey Bay Publishing Company we have typesetting equipment easily available for instruction, practice, and use. The multitudinous steps involved in the preparation of *Demeter* have been systematized to the point

that volunteers can plug into the operation with a clear sense of what their commitment would involve in time and effort.

To celebrate this new state of affairs and to introduce potential volunteers to the various aspects of putting out *Demeter*, a wine and cheese, dessert and coffee potluck -open house has been set for Sunday, November 15, from 3 to 7 pm, at the Demeter Resources office -229 -17th St. Pacific Grove.

During this time, the entire operation of *Demeter*, from the initial planning of an upcoming issue to the distribution of the finished product, will be outlined. People may sign up then and there for those aspects of the process which they find most appealing and for the specific time slots when participation would be most convenient for them.

Such participation could consist of writing feature articles or interviews, covering events of interest to the women's community; doing reviews of art exhibits, films, records, plays and books; creating or finding appropriate graphics;

taking photographs to accompany news stories; helping to put together the monthly calendar; typesetting a few hours a month; proofreading; working on paste-up; addressing the printed papers for mailing to subscribers; being part of the distribution network; and staffing the office on a regular basis.

There are many women in the local area who would like to learn typesetting, layout, or paste-up skills. Others already have experience along these lines, and would like to use it to make *Demeter* more interesting and attractive. Still others have said they would enjoy doing routine tasks to facilitate production and to be part of a cooperative--and sociable--effort.

All are welcome!! We will brew up some superlative coffee, and have wine and apple juice in abundance. Tuck some munchies to share under your arm and come join us as we try to work out ever improving ways to present "Women's News of the Monterey Bay Area."

Polly Parker

## We Need Dollars To Make Change

"Our money collectively used is powerful if we use it to stay connected."

By Barbara Licht-Greenberg

How do you create social change? Three people get together and talk about how they want things to be different. Then they begin to do it: they act differently, think differently and start talking to other people about the benefits of these changes. Eventually other people join them and there begins to be a support group and then a movement.

In order to keep this process ongoing it requires a vehicle for communication. The greater the varieties, (music, theater, literature) the stronger the culture.

In our country, most new movements and cultures are sub-cultures which means they exist within a hostile framework that is non-supportive, economically, politically, psychologically and socially.

As our society becomes less supportive to us, we find it difficult to be totally supportive to our-

selves. This little mechanism can be devastating to any movement. Our uniqueness (differences) and misinformation about each other become harder to face but we must refocus and realize that this difficulty comes from the lack of support and negating pressure we are feeling from our society. The women's movement is being threatened and we must protect it, support it, remain connected even with our misinformation. Our misinformation about each other is minor compared to the misinformation our society continuously perpetrates about us.

One of the major ways of keeping connected is through our own news sources. Without our news sources we will not know about each other. Our news sources are our power, our institutions. As a nation we are witnessing our President dismantle institutions and agencies designed to assist people. Women owned news sources cannot be dismantled by the system because we are a system if we economically support it and maintain it. It is our responsibility.

Money is a very sensitive subject for women. Most of us do not have very much money or if we do we feel uneasy with it because it sets us apart from our poorer sisters. What we need to see is that our money is small in relationship to the major sources of money in our world but that our money collectively used is powerful, if we use it to stay connected and informed.

*Demeter* is currently \$1,000 in debt. I am asking you, the women in this community to raise \$2,000. One thousand dollars to cover the debt and one thousand dollars for the next year. Moreover, I want this process of fund raising to be one of dignity for the givers and the receivers. I have always been insulted by fund raisers' request, "won't you bake cookies?" I was doubly shocked when those requests came after the women's movement was well established and were made by women's organizations. There is no reason why we cannot find a dignifying way to raise money that creates for all of

us a sense of accomplishment and connectedness without creating hours of work for everyone involved. I have come up with a list of choices of how I think this can be done.

1. Everyone who is picking up *Demeter* free, subscribe.
2. Everyone who used to subscribe but for various reasons has forgotten to resubscribe, resubscribe now.
3. Every subscriber buy a gift subscription for a friend.
4. Every current subscriber donate \$3.
5. Every woman donate the equivalent of one hour of her paid work.
6. Every woman ask her mother to make a small contribution to support the only women's newspaper in her daughter's community.
7. Every woman share with another woman why it is important to stay connected. Encourage each other to understand why it is necessary for us to see that we have an economic responsibility for protecting our news sources: it is a core element in our remaining connected, interrelated and supportive.

## —notes from *Demeter*—

Thanks to everyone who helped make the Holly Near concert such a wonderful success. More than 800 people attended, a significant increase over her previous appearance on the Monterey Peninsula and the largest number ever to attend a *Demeter* Productions-sponsored event.

This is a tribute not only to the performer's charismatic drawing power, but also to the growing strength of feminist concerns in our midst.

Moreover, because of Holly Near's almost magic ability to bring people of varying backgrounds closer together, the effects should be felt over a period of time in the form of renewed commitment to the values we all share — and increased energy for meeting the challenges which face us.

### Community Service Directory

The program for the Holly Near concert featured the beginnings of what we hope will be a community services directory. Its goal is to help people become more aware of resources available locally at little or no cost, plus groups which are active on various quality-of-life issues.

If there are groups which you feel should be included in future listings, let us know. And if you would like additional copies of the program for reference, there are some available in our office.

### Rummage Sale

Subscribers, advertisers and contributors — bless their hearts — help us meet a portion of our costs in putting out *Demeter*. However, a large number of copies are distributed free each month in order to reach women who might not otherwise know of significant events and issues in the women's community.

As part of our continuing fundraising, we will have a rummage sale on Saturday, November 21.

This is a good excuse for clearing out those neglected items in your house or garage (contributions are tax-deductible), and it's a pleasant way to meet your friends and acquire bargains at the same time.

See the calendar for details on time and location.

### DEMETER

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*Demeter* is a feminist newspaper published monthly on the Monterey Peninsula. Our goal is to provide a forum for the exploration and formation of feminist issues and concerns and to provide information on events, news items and organizations of interest to the women's community. Opinions expressed are those of the individual author and not necessarily those of *Demeter*. We welcome and thrive on input from the community and will consider for publication material of interest to women which is not sexist, ageist, racist or homophobic in content. Material should be typed and double-spaced. We reserve the right to edit copy, but will contact the author if major changes are required. Please include name, address and phone number. Material will be returned only if the author specifically requests it. Deadline for copy is published each month in our calendar. *Demeter's* office is in the 17th Street Women's Professional Building, located at 229 17th Street, Pacific Grove, CA 93950. Our phone number is (408) 375-5629. *Demeter* is a non-profit, tax-exempt corporation. All contributions are tax-deductible.



## Getting Clear on Racism

Editor:

I would like to thank Kate Miller for her brilliant article on *This Bridge Called My Back*.

Miller does more than review books each month. She courageously and consistently is raising our consciousnesses. She specifically jolted mine when she discussed "the way radicals turn women of color into objects for consumption" and then proceeded to quote from *And When You Leave, Take Your Pictures With You: Racism in the Women's Movement*.

When I taught the women's studies course at M.P.C., I turned women of color into objects by glorifying third world working women "sitting at a factory machine, wielding a machete." It came from my desire to make these women

visible, strong and powerful. It came from my desire to begin countering the negative images we as women held and were given in the media. I wanted women to see that they could do and be anything. My illustrations though were racist: white women didn't wield machetes, they held briefcases and stood on the legislative door steps.

What I, as a "radical" woman did, was think that because I was connecting the relationship of class oppression to radical oppression I was free of racist attitudes. And now I realize that racism like women's oppression permeates our consciousness much deeper than just our economic oppression and that only feminists are confronting and accepting the idea that there cannot be a priority of struggles, i.e. class first, but a collection of simultaneous struggles of equal and interconnecting importance.

Thank you, dear Kate.

Barbara Licht-Greenberg  
Carmel Highlands

## Carmel River Restoration

Editor:

I belong to a group called Carmel River Watch (CREW); we are a grass roots organization. At present we are caught in a Catch 22 situation that I hope can be alleviated by a lot of phone calls.

CREW is dedicated to the protection and restoration of the Carmel River. Due to the draw down of water, there has been very serious erosion along the banks of our river, and most of us have grave fears of more damage during this winter's storms. There is no federal, state, county or local group that assumes responsibility for funding work in the river.

If there were some channel work and sandbar removal, that would help alleviate the dangers until a full scale river restoration could begin.

The hand that rocks the cradle also turns the tap, and could help to turn the tide. The problems are

very complex, but there is one very simple fact: the water used by most of the people on this peninsula comes from the wells along the Carmel River-- so the river should be the responsibility of all who use the water.

We have enough strength within the community to make a mark. Will you please call these offices (even at night to record messages on their tapes) to ask for support in restoration of the river. Please call, and ask a friend to call also: Leon Panetta, 649-3555; Sam Farr, 646-1980; Henry Mello, 373-0773; Bill Peters, 649-6515; and maybe even send a postcard to Governor Brown.

Darby Moss Worth  
Carmel

*We invite letters from readers expressing their views about Demeter's content or other feminist issues. Address them to Letters, Demeter, P.O. Box 1661, Monterey, CA 93940. We will not print a letter if the writer requests us not to.*

# Addiction in Women's Lives Workshop

By Bonnie Rose Novads

*to addict: v. to devote or give oneself habitually or compulsively to something, wherein cessation causes severe problem. addiction: n. the condition of being addicted.*

The effects of addiction in women's lives was the theme of the Monterey Peninsula YWCA's forum held at Monterey Peninsula College on Sunday, Oct. 18. The forum was only one of the many activities which have been sponsored by the Y's Cultural Awareness Project. The project, which will be inactive from now until February of 1982, has been coordinated for the last year and a half by Judy Roth.



Kate Miller

Suzanne Judith started the forum with the issue of food addiction. She enlightened us about the "corporate monster" — the food industry in collusion with the diet industry — which is all-pervasive through the mass-media... and we were to ask ourselves whether we "eat to live or live to eat".

Lynn White Dixon talked about relationships and how subtle yet powerful are our dependencies upon people in our lives; we must become aware of how much we may be defined by another person.

Barbara Licht-Greenberg defined the term "work-a-holic", describing the way many of us constantly work to avoid having to structure our own lives and figure out what we really want to do.

Janet Hurley talked about her own alcoholism and how she used

alcohol to avoid feeling anything, pleasure as well as pain.

Susan Mehra, speaking about drug addiction, stressed that drugs often give women the approval which they are trained to need, but often do not receive.

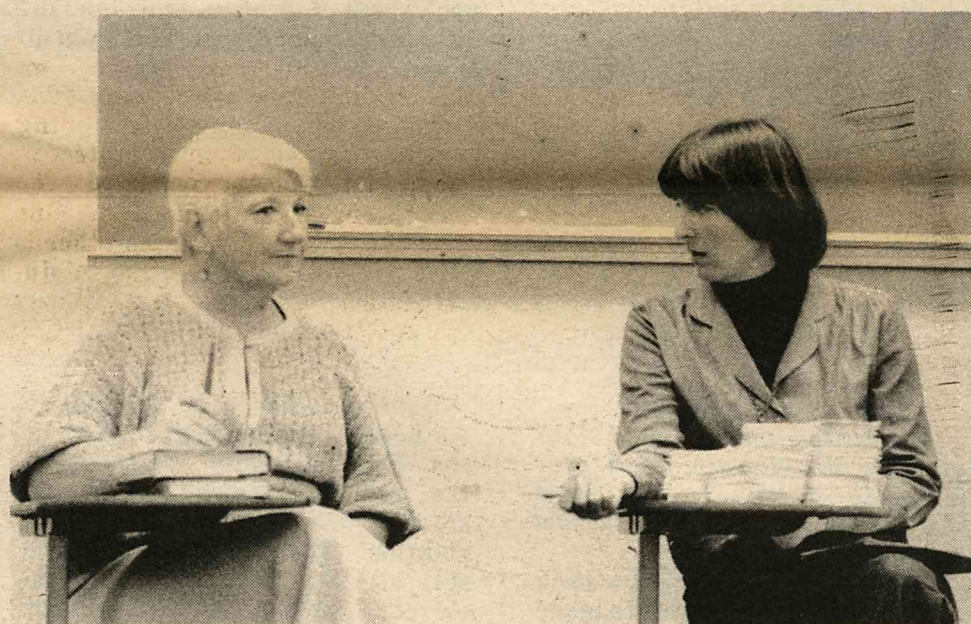
And Kate Miller, speaking about the addiction to power, linked our need to compete with each other to the many false self-images we struggle to uphold... we are culturally taught to try to be better than others.

After the speakers had finished, we all took a break and then came back for questions and comments from the floor. Many other addictions were mentioned, such as television, cigarettes, consumerism, people-pleasing, and on and on. The realizations we reached together were fundamental and profound: anything can become an addiction if we 1) give over our power to it and let it control us; 2) need it to "validate" us... to make us feel "okay;" 3) use it to evade or avoid what's really going on; 4) continually depend upon it for these reasons.

Furthermore, the group acknowledged that as women, we



Lynn White Dixon



Janet Hurley and Susan Mehra

Photos by Suzy Sullens

are culturally trained to do these very things. We learn to give up our power (lest we be bitches!) and tie up our validity in other people or things. Our level of acquisition of external approval is often what we base our self-worth upon. If we don't get this approval, we may desperately turn to that which will

not let us down. Substance abuse, for example, can be quite alluring when we discover that "the bottle" will never abandon us. Like most any addiction, "it" will accept us unconditionally, which is something quite treasured and otherwise elusive to us.

(Continued on page 11)



Suzanne Judith and Barbara Licht-Greenberg



Compiled from Hersay

## ERA Goes Commercial

The Equal Rights Amendment has gone commercial . . . in a manner of speaking.

The National Organization For Women is for the first time running two 30-second television spots on the ERA. Both versions ask viewers to pledge money to support passage of the amendment, and both are being tested in Washington, D.C.

One version features a shot of a tombstone, marked with the fictional name George Baker. A narrator explains that when Baker died, his widow "was left with almost nothing" because "under the law, she was not his equal partner . . . her credit died with him." The camera then shows the widow's tombstone, while the narrator concludes, "three weeks ago, Edna Baker finally became George's equal." NOW President Eleanor Smeal then appears to tell viewers how they can support the ERA.

The commercials were produced by a Miami company run by two women.

Says Smeal of the ads: "We aren't going to mince words. If it takes a multi-million dollar media campaign to pass the ERA, then that's what we'll do."

## Wonder Woman Turns 40

The comic book hero Wonder Woman turned 40 recently.

Wonder Woman, described by *Ms.* magazine publisher Gloria Steinem as

"The only superhero that existed for girls," is using her 40th birthday to promote the image of women as people of achievement.

Jenette Kahn, the publisher of DC Comics, which prints the Wonder Woman stories, has announced the formation of a Wonder Woman Foundation to promote the Wonder Woman concept nationwide.

## Feminism Not Guilty

Crime by women reportedly has risen dramatically in the past decade, but contrary to what some people believe, feminism is not the cause.

Karen Secombe is a researcher and doctoral student at Washington State University who studied women criminals in the King County jail in Seattle. She says that violence by men against women, rather than feminism, appears to be a major cause of rising crime among women. The most common factor among women criminals, Secombe reports, is that many have either been battered by a husband or a boyfriend or raped.

Nationwide, the number of women arrested rose by 66 percent between 1970 and 1980, compared with only a 6 percent rise in the arrests of men.

Secombe adds that the typical woman inmate is not an advocate of women's rights, but rather is young, poor, single or divorced, as well as being a high school dropout and often a mother.

## Malfunctioning Fathers

The National Center for Disease Control in Atlanta has launched a \$1.5 million study into the causes of birth defects, which for the first time will focus on the father's contribution to the problem.

Health officials say the investigation involving 10,000 infants and their families, is the largest attempted in birth defect research to date.

Past studies have focused on exposure of the fetus and of women before pregnancy to harmful elements. The new study will investigate how exposure to certain elements during a man's reproductive years can also alter his fertility.

Dr. David Erickson, the study's chief, estimates that 3 percent of the infants born annually in the U.S., or 10,000 a year, have major birth defects.

## DES Dangers Detailed

A statewide campaign has begun in California to locate an estimated 600,000 to 1.2 million people believed to have been exposed to the synthetic hormone, DES.

DES Action organizers launched the information program on diethylstilbestrol — which they call the "wonder drug you should wonder about" — with a "DES Awareness Week" late last month.

DES was prescribed to an estimated three to six million pregnant women in the U.S. between 1941 and 1971 as a

means of preventing miscarriages. DES Action members say they hope to locate and inform the children of these DES patients.

The organizers are urging people born between 1941 and 1971 to ask their mothers if they took DES. They also recommend that these people undergo special screening exams, since the hormone has been linked to vaginal and reproductive cancer among DES daughters and sterility among sons of DES patients.

## Abortion Poll

A majority of Americans — even those who do not personally believe in abortion — feel the procedure should not be outlawed.

This is according to an Associated Press-NBC poll released on the eve of recent hearings on a proposed constitutional amendment which would severely restrict the availability of abortions.

Forty-four percent of those polled said they believed that abortion was not wrong; 49 percent said it was wrong; and seven percent were not sure. However, among those who said they believed abortion was wrong, two out of five respondents still said they didn't believe the procedure should be illegal.

The poll coincided with hearings by the Senate Judiciary's constitution subcommittee. Senator Orrin Hatch, who heads that subcommittee, compares his efforts to win an anti-abortion amendment to the 19th century legal battle to free blacks from slavery.

# Hatch Amendment: Abortion Foe's New Tactic

By Rosemary Matson

*"A Chicago woman who shot herself in the stomach to end her six-month pregnancy has been charged with performing an illegal abortion."*

Another devastating attack against the right of women to make their own decisions concerning their reproductive lives was launched this month by Right-Wing forces in this country.

A new proposed constitutional amendment, introduced by Senator Orrin Hatch (R., Utah) on September 21, would end any constitutional protection of the right of a woman to choose to have an abortion.

This new proposal would give the states and Congress the power to limit abortion—and no state could have a less restrictive standard than one set by Congress.

Up to this time, anti-abortion forces have sought to stop the practice of abortion in this country by focusing on the passage of a so-called "Human Life" Amendment (HLA) which would define a fetus as a human being with full legal constitutional rights from the moment of conception. However, the prospect of getting this particular amendment through Congress proved more difficult than anticipated by the New Right.

Senator Hatch's new proposal is allegedly an attempt to get around the resistance found in the early hearings. Subtle as it is, the purpose is clear that it is yet another effort to overthrow the Supreme Court's 1973 decision (*Roe v. Wade*).

Dubbed variously the "Legislative Authority" Amendment (LAA) or the "Federal Rights" Amendment, the proposal states, "This constitution does not secure a right to abortion. The Congress and the several states shall have the concurrent power to restrict or prohibit abortion; providing, that where the federal and state laws are in conflict, the more restrictive shall apply."

Since the single amendment (HLA) strategy was losing and jeopardizing the unity of the ultra conservatives, Right-Wing leaders sought a new approach to it in the two-amendment "Legislative Authority" Amendment.

The new strategy involves a three-step plan: two amendments with federal legislation needing only a majority vote in Congress, sandwiched in between. The first amendment (LAA) would take the power away from the courts, including the Supreme Court, and give it to Congress and to the states. Next the legislation would establish "the standard of protection" (outlawing abortion and some birth control devices); and the last amendment would be the familiar "Human Life" Amendment, establishing personhood for the fetus. Proponents of this plan estimate that it could be accomplished by 1983.

Monday, October 5, marked the beginning of hearings in the Senate Judiciary Sub-committee on the Constitution on the Hatch Amendment. On the first day, two college professors testifying clashed over

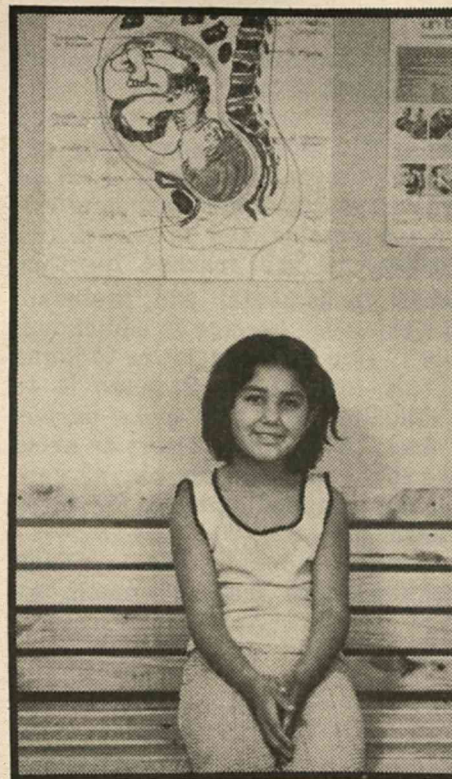


Photo by Tey Roberts

what the Constitution should say about abortion. John T. Noonan, Jr. of the University of California argued that "allowing women to freely decide whether to have an abortion cannot be a private choice," adding that "that kind of liberty is pernicious."

Laurence Tribe of Harvard defended legalized abortion and warned against abridging personal freedom. Their exchange came in the first of a series of hearings that are to last all month.

In an Associated Press-NBC News poll released on the eve of the hearings, 78 percent of Americans said the decision to have an abortion should be left to a woman and her physician and 66 percent said they oppose an amendment to the Constitution that would make it illegal to have an abortion.

The *New York Times* editorialized on Oct. 12 that "abortions cannot be stopped by law; only legal abortions can be. To forbid abortions is to risk forcing women back to the sad era before 1973 when an unwanted pregnancy was synonymous with exploitation and fear. Rich women would once again go abroad for safe abortions; poor women would be left to risk health, even life, with illegal practitioners. This is hardly enlightened social policy."

Today, more Americans than ever before, over 90 percent, have made use of some form of reproductive health care and technology. Yet most remain unaware of the dangerous efforts of a small but powerful right wing political faction that seeks to deprive them of their right to make their own responsible decisions on whether or when to have children.

None of us can remain silent, or inactive, any longer. Our lawmakers need to hear from us. Write the Senate Judiciary Committee, Washington D.C. 20510. Tell them your views. Write your Senators and Representatives in Washington and in Sacramento. Tell them how you want them to vote.



# Silk Paintings on Display

Paintings on silk by Kari Scott of Los Gatos will be featured at The Open Book bookstore in Pacific Grove during the month of November.

The artist, founder of Kari's Wearable and Fiber Art, also works as a school bus driver. She recently designed the costumes for Saratoga Drama Group's production of *Lil Abner*.

She describes her background and approach to art in this way: "My career as an artist began when I was five years old and my mother taught me how to embroider. I began sewing my own clothes when I was seven, and designing clothes for myself at twelve. In high school I worked as a seamstress and designer, both free lance and for a dry cleaners.

"In high school, I also became interested in traditional 'women's' art: needlepoint, knitting, spinning, weaving, and lacemaking, and I taught myself most of these skills by watching others and reading books in the library. I was also fascinated by the fine ('men's') art that I learned in my art classes, and saw

that combining the two forms, decorative and fine art, was my way of expressing myself."

"I began to experiment using fine art techniques in a decorative art form --etching, serigraphy and painting on fabric, combined with weaving and dying. Both my traditional and my experimental pieces have won awards in juried art shows."

"I have recently begun to incorporate my fabrics into unique clothing designs. My theory is that art shouldn't be left in a stuffy museum, but should be out on the street for everyone to see. Clothing can be a sculptural enhancement for the body."

"My silk paintings are my spiritual outlet. In them I try to celebrate the Mother Earth, and her artistry. I try to duplicate the colors as closely as possible and make the flowers anatomically correct. I do a lot of research to learn the Latin names and families: and I try to keep the prices as low as possible so they are affordable to almost everybody."



## Z Budapest in Monterey

Lady-Unique-Inclination-of-the-night, the Great Corn Goddess of South America, Black Kali, the Alaskan Bear Mother, Yoni Priestesses, the Goddess of Freedom, Athena, Diana, Artemis, Calisto. These and more wait to greet you at , on Saturday evening, November 7, when Z will share with the women's community of the Monterey Peninsula her unique and dynamic interpretation of our matriarchal roots and heritage. The event will be held from 1-4 p.m. at M.P.C. in Room B201. Z brings with her a slide show containing many images of woman-identified spirituality. Add to this her warmth, humor, and her charismatic abilities as a speaker and storyteller, and the result is a lively and entertaining evening filled with wonderful "womenenergy."

Z Budapest is a lesbian-feminist, author, psychic, playwright, lecturer, and High Priestess who has

been active in the Women's movement since the early 70's. In 1971 she formed the Susan B. Anthony Coven Number 1, and over the past decade she and her coven have worked to reach women everywhere to teach the ways and the tools of Goddess-worship and womanstrength. Her contribution to history is the reclamation of women's spiritual heritage, and its application to modern women's needs. Z has published six books on women's spirituality; three are usually available: *The Holy Book of Women's Mysteries, Part I and Part II*; and *The Rise of the Fates; A Women's Passionplay*.

Z will be on the peninsula on Sunday as well to do workshops from 10 am to 2 pm. Details will be announced on Saturday evening concerning registration. For further information call the Demeter office at 375-5629 or 659-3752.

## Women Poets

This is your chance to publish!

That's the message from the Salinas Valley Chapter of the National Organization for Women (N.O.W.) which is assembling a book of poetry by local women.

All women in the Monterey County area are invited to submit up to three original poems (preferably typed) on any subject. Deadline for submission is December 1, 1981.

Mail poems to: N.O.W. POETRY; in care of Karen Bartholomew, 436 Noice, number 60; Salinas, CA 93906. Please include your name, address and phone number.

## Photography Show Opens In Carmel

An exhibition of color photographs, *The Pajaro/Salinas Valleys of California*, by Linda Troeller, will open at the Cherry Foundation, 4th and Guadalupe, on November 7. The exhibit will run through December 5. A reception for the photographer will be held on Saturday, November 7 from 2 to 5 p.m.

Troeller photographed the area while living among the farm workers. She has a Master of Fine Arts degree in photography from Syracuse University and is currently doing free lance work in the Santa Cruz area.

## poetry

### SECRETS

*You awoke a virgin  
sealed by fire  
Your vision revealed in a dream  
surrendering  
to the goddess who blesses our union:  
Two reflections of sacred starlight  
we know each other.  
Your innocence and passion seduces  
even the moon  
who obeys your requests,  
As you open  
softly  
Revealing your lush luminous forest  
to the unsuspecting  
morning storm.*

—Claudia Treadwell  
(formerly Laurel Hepburn)

*I sit watching, listening . . .*

*for my transformation  
from caterpillar to butterfly;  
the wings I grow will lift me  
above myself  
and just as surely set me down again  
on strong, firm ground.*

*I sit watching, listening . . .  
to music, the water,  
the flowing within me,  
knowing the sound and the light  
carry me to greater understanding  
of myself.  
I trust the water and the movement—  
they help growth.*

*I sit watching, listening . . .  
change is coming.*

—Estalee A. Weill

### AFTERTHOUGHT

*Soft violet petals  
wilted from neglect  
evoke a memory from this silent young girl  
gathering up a late summer bouquet.  
A soft shelled snail blazes a silver path  
toward the dropping heads, resting lazily in the  
sun.  
Each dew drop reflects the end of a creation,  
a moment past, a forgotten accomplishment left  
behind  
unconscious of it's own distant promise.  
Someday of the flower, the child and the snail  
there will be no traces.  
The importance of their existance will vanish  
in each of their separate lifetimes,  
just as the memory of our broken promises  
violate our once passionate vision.*

—Claudia Treadwell  
(formerly Laurel Hepburn)



## 1 sunday

Women's Music, KAZU 90.3 FM, 12-3 p.m.

## 2 monday

*Cesarean Mini-Class*, 7:30 p.m., Monterey Public Library. Sponsored by the Childbirth Education League of the Monterey Peninsula, this class will include information about medical and surgical procedures and options, a discussion of feelings and parental concerns and a film of a cesarean birth. Call 375-5737.

## 3 tuesday

*Implementing Parent Skills*, 9:30 a.m. - Noon. Call 394 - 9126 for location. This is an ongoing group.

*Changing Patterns: A Workshop for Individuals and Couples*, 7 - 9 p.m. Call 373 - 4421 for more information. This is an ongoing group.

## 4 wednesday

Public showing of films on prepared childbirth, 7:30p.m., Monterey Public Library. Sponsored by the Childbirth Education League of the Monterey Peninsula.

*Noontime Group for Women*, 11:30a.m. - 1 p.m. Call 373 - 4421 for more information. This is an ongoing group.

Anita McGee, founder of the Army Nursing Corps, born 1864. McGee helped shatter bias against female Army nurses during the Spanish - American War.

## 5 thursday

*Women In A Changing World*, 7 - 9 p.m. Call 373 - 4421 for more information. This is an ongoing group.

My Sister's House, KAZU, 12 - 3 p.m.

## 6 friday

Reproductive Rights National Network and Women's Centers of San Francisco are co-sponsoring an evening featuring the slide show: *Sterilization Abuse and Population Control*, and a speaker from the National Network, 8 p.m., Women's Building, 3543 18th Street, San Francisco. Wheelchair accessible, interpretation for the hearing impaired, childcare provided. Admission \$2. This is a local mobilization by the coalition to Fight Infant Mortality and the Alliance Against Women's Oppression.

Lesbian Rap Group meets, 8 p.m. Call 372 - 1452 or 624 - 2133.

## 7 saturday

*Our Children and Sex Education*, workshop designed to help parents communicate with their children about sexuality and family life. 9:45 a.m. - 3 p.m., Salinas Community Center. Registration \$7. Participants are asked to bring their own lunches. Parents are invited to stay from 3 - 4 p.m. to review films, books and other educational resources. For more information, call Joyce Wenig at the Salinas Adult School, 758 - 9861.

Nancy Landon Kasselbaum becomes first woman elected to the United States Senate in her own right.

Z Budapest, will appear from 1-4 p.m. at M.P.C. in Room B201

## 8 sunday

Women Against Rape new member meeting, 4 - 6 p.m., Santa Cruz YWCA, 303 Walnut Avenue. Women Against Rape members commit 7 - 10 hours per week. Training provided. Call 426 - RAPE for more information.

Women's Music, KAZU, 12 - 3 p.m.

## 10 tuesday

Gloria Steinem will speak at a luncheon in her honor, sponsored by the Santa Cruz chapter of the National Women's Political Caucus. Ms. Steinem will be presented with the chapter's annual achievement award at the luncheon, which will take place at the Pogonip Club on Clubhouse Drive, 12 Noon. Information about tickets and carpooling may be obtained from Rosemary Matson at 659 - 3758.

Ms. Steinem will also be appearing on the campus at University of California at Santa Cruz later that afternoon.



Connie Rille

Rape Crisis Center Advocate Training begins. The five-day sessions will include active listening, assesment and interviewing skills, legal issues and utilization of the systems within the community. Advocates provide information and support to rape victims and accompany them through hospital, police and court procedures, if requested. Contact Susan Tasner, 373 - 3955 or 375 - HELP.

## 12 thursday

My Sister's House, KAZU, 12 - 3 p.m.

Elizabeth Cady Stanton, feminist leader, writer, born 1815.

## 13 friday

*Moving Through Transitions Using the Journal Process*, a two-day workshop led by Dorothy O'Connor, is for people experiencing or contemplating a major life change. Today and tomorrow, 9 a.m. - 5 p.m. Sponsored by the Family Service Agency. Call 373 - 4421 for more information.

Lesbian Rap Group meets, 8 p.m. Call 372 - 1452 or 624 - 2133.

## 14 saturday

*Dealing With Stress* workshop led by Diana Case, 10 a.m. - 5 p.m., will include identifying individual stress response patterns and learning how to integrate alternative, more effective means of dealing with stress into one's life. Fee: \$35; \$25 before November 9; \$10 for second family member. For more information, contact Diana Case, 875 Filmore Street, Monterey, CA 93940, 375 - 6142.

## 15 sunday

Potluck Meeting at the *Demeter* office, 229 17th Street, Pacific Grove, 3 - 7 p.m. Women interested in working on *Demeter* are urged to attend. Please see related article.

Women's Music, KAZU, 12 - 3 p.m.

### Ongoing Classes and Activities

#### Tuesdays -

*Implementing Parent Skills*, sponsored by the Childbirth Education League, 9:30 a.m. - Noon. Call 394 - 9126 for location.

*Changing Patterns: A Workshop for Individuals and Couples* focuses on identifying and changing repetitive behavior patterns that are not working. Led by Lois Epel, 7 - 9 p.m. Call Family Service Agency, 373 - 4421, for more information.

#### Wednesdays -

*Noontime Group for Women* explores issues of independence, dependence and autonomy as they relate to women in the home, community and working world. Led by Dorothy O'Connor and Lucetta Merrill, 11:30 a.m. - 1 p.m. Call Family Service Agency, 373 - 4421 for more information.

Women's Recreational Volleyball, 7:30 - 9 p.m., Walter Colton Junior High School, Monterey. Audrey DiMaggio, instructor. Fee: \$7.

#### Thursday -

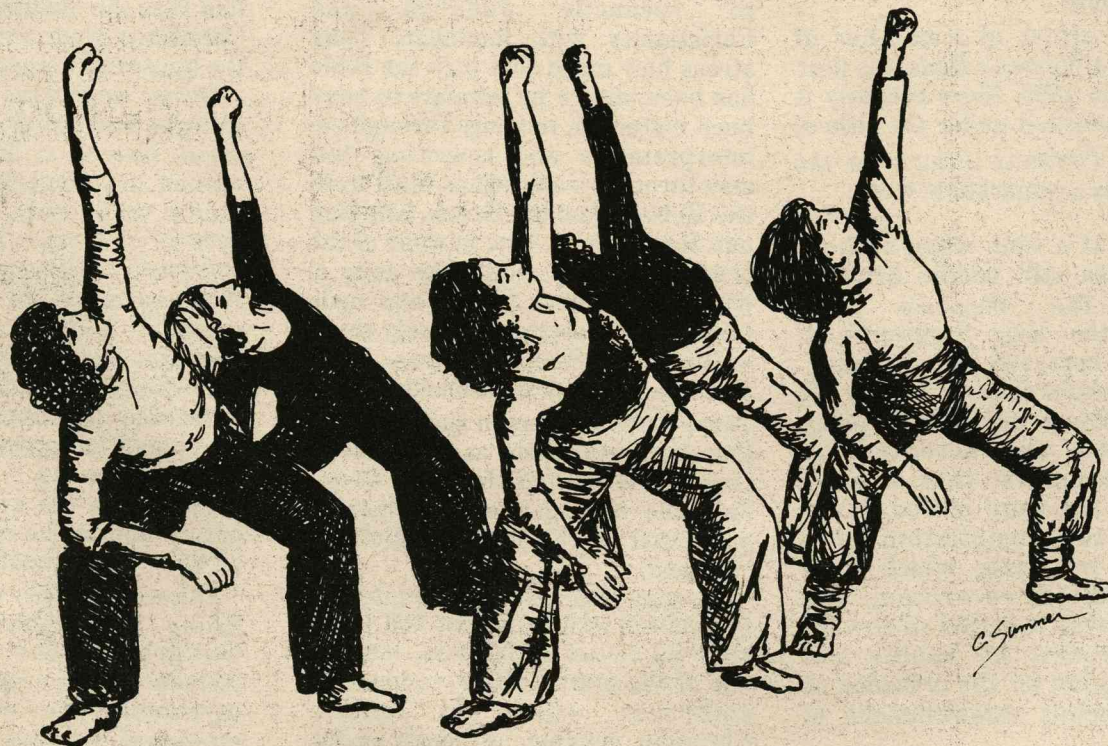
*Women In A Changing World* is designed to help one discover who she is and who she wants to be as a person and a woman in today's world. Members will learn to identify the stress in their lives, develop personal goals and make desired changes in a supportive group environment. Led by Dorothy O'Connor, 7 - 9 p.m. Call Family Service Agency, 373-4421 for more information.

#### Fridays -

Lesbian Rap Group meets, 8 p.m., offering an opportunity for women to get together and discuss topics of special interest, sometimes with a guest speaker. The Rap Group also organizes picnics, dances, and other activities. Call 372 - 1452 or 624 - 2133.



# MAMALUTION: *Dancing From the Heart*



By Virginia Merrill

(Santa Cruz Weekly, Jan. 1981)

Holly Near "tells it like it is" when she sings and Mamalution, Santa Cruz' women's dance collective, "tells it like it is" when they dance. One of their dances, *Fight Back*, is even set to Holly Near's music.

"There aren't many dance companies that are addressing real issues," said Madalon Zorn, one member of the six-woman company. "Most dance companies are concerned with aesthetics and forms, but in our dancing we speak of issues in our lives and in other's lives."

The company will be dancing here in the peninsula on Sunday,

November 22 at 8 p.m. The location for the performance will be announced later on this month. We suggest that you look for flyers announcing the location.

Tickets are being sold on a sliding scale basis, \$3-\$5 at the Open Book, Recycled Records, Maggy's Pizza and Do Re Mi Records. For more information call 375-5629.

## 26 thursday

My Sister's House, KAZU, 12 - 3 p.m.

Sarah Grimke, abolitionist and feminist, born 1792.

Thanksgiving Day.

## 27 friday

Lesbian Rap Group meets, 8 p.m. Call 372 - 1452 or 624 - 2133.

## 28 saturday

Lambert van Buuren introduces the Cultural Dance Theater, with friends from Monterey, 8 p.m. at Ollies in Oakland.

Betty Ann Middleton, first woman to become a foreign service officer, assigned as vice consul in Hong Kong 1945.



## 29 sunday

United States Army authorizes commanders to either discharge or place on leave without pay those soldiers, men or women, whose child caring responsibilities interfere with their military duties, 1978.

Women's Music, KAZU, 12 - 3 p.m.

## 16 monday

Demeter deadline for copy.

*Dealing With Stress* will be led by Diana Case through Monterey Peninsula College Women's Studies Department. The class will meet 7 - 10 p.m. Mondays, November 16 - 21. Focus will be on identification of typical stressors, common responses and alternative means of dealing more effectively. Call 646 - 4000 for registration or more information.

## 19 thursday

Women and the Arts, first meeting, 7:30 p.m. Call Claudia Treadwell, 642 - 8220. (See classified ad.)

My Sister's House, KAZU, 12 - 3 p.m.

## 21 saturday

Garage Sale to benefit *Demeter*, 9 a.m. - 2 p.m. 558 Laine Street, New Monterey. Call 375 - 7794 if you are interested in working on the sale, or for more information. Items to be sold may be brought to 558 Laine, November 9 - 20 after 5 p.m.

## 22 sunday

Mamalution: a Santa Cruz women's dance collective — performance location to be announced

Women's Music, KAZU, 12-3 p.m.



## 20 friday

Lesbian Rap Group meets, 8 p.m. Call 372-1452 or 624-2133.

## 25 wednesday

Carry Nation, temperance reformer, born 1846.

## 17 tuesday

*Creative Coping With The Holiday Season*, led by Dorothy O'Conner, will focus on depression, anxiety and other related issues which sometimes surface during the holidays, and will explore ways to move through the holiday season with a sense of satisfaction. Sponsored by the Family Service Agency today and November 24, Noon - 1 p.m. Call 373 - 4421 for more information.

## December Concerts

WomensWorks will produce two concerts in Santa Cruz next month.

*Alive* will appear at the Kuum-bwa Jazz Center, 320 Cedar Street, December 5, 8 p.m. Tickets: \$6,7,8 sliding scale.

Meg Christian will perform in concert with Diane Lindsey at Loudon Nelson Center, December 10, two shows, at 7:30 and 9:30 p.m. Tickets: \$5.50, 6.50, 7.50, sliding scale.

Childcare will be available at both concerts with advance registration. Call 425 - 7915 or 462 - 2363 for more information.



## Our Search For Identity

## Books About Women and Religion

By Riane Eisler

Feminists or not, we all live in a society where the supreme power is God the Father, Our Lord and King, or His Son, the Messiah or Savior. This means that from early childhood every one of us has been taught that divinity, spirituality, and power are not identified with women or femininity, but with masculinity and men. It also means that one of the most formidable obstacles in the way of a positive feminine self-image, as well as to equality between women and men, is our religion.

Recognizing that there is no more effective way of elevating men and masculinity over women and femininity than a religion in which the only or supreme deity is male, 19th century feminist Elizabeth Cady Stanton set out on no less a task than to rewrite the Bible. Despite enormous opposition, including that of many feminists -- who argued that such an undertaking was alternately too heretical or no longer relevant--Stanton persevered. The product of her work and vision was *The*

*Women's Bible*.

A joint effort of a number of women, *The Women's Bible* was first published in 1895. More recently it has been reissued under the title of *The First Feminist Attack On the Bible*. It is a remarkable work.

Written at a time when such an analysis was still widely branded heretical, *The Women's Bible* examines the Holy Scriptures in light of the best, and just emerging, religious scholarship of its day. It forcefully brings out what is today well known and accepted by religious scholars: that what is supposedly the word of God was in actuality the compilation of a variety of materials, which were written, edited, re-written, and reordered over a period of several hundred years, by rabbis and priests working for the orthodox or official religious establishment of their time.

Using the resulting internal inconsistencies and outright contradictions found in the Bible as a starting point, some of the selections in *The Women's Bible* attempt

to reconcile Judaism and Christianity with feminism. They stress how much that is in the Bible has been shown by scholars to have been distorted, not only through re-interpretation and rewriting, but also through translations both from the Hebrew and the Greek, bringing out, for example, how in some of the original Hebrew words the deity is described in both female and male terms. Other sections, notably those written by Stanton, stress how problematic such a reconciliation is. These show how, as in such Judaeo-Christian essentials as the second Creation story and the story of the Fall, the subjugation of women is presented in the Bible as divinely ordained.

In sum, *The Women's Bible* is a fascinating work. Almost 100 years after its initial publication, it's still one of the most incisive, radical and ambitious works on Judaeo-Christian religion, although sadly, one of the most ignored, even by feminists.

find that the meeting places of early Christians--their churches-- were in the houses of women.

Other selections are aimed at creating new religious traditions. In these, instead of being denigrated, women and women's experience are shown to be holy. An example is *Becoming Woman: Menstruation as Spiritual Challenge* by Penelope Washburn. Here this "rite of passage" is first analyzed in the negative terms prevalent in our male-dominated society, and then presented in positive terms, with the potential procreancy of our bodies seen as "the linking of ourselves to the creative power of nature and to the creative aspect of all human relationships."

Other sections of *Womanspirit Rising* forcefully relate the denigration and oppression of women by our traditional religious mythology to our social and ecological problems. These stress how holy scriptures provide the model for a society based on

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"It is shocking to realize how little has been written about the female deities who were worshipped in the most ancient periods of human existence, and exasperating to then confront the fact that even the material there has been almost totally ignored in popular literature and education."

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There is of course no way of knowing how many women, in the years after *The Women's Bible* was written -- or for that matter, before -- have thought and written about the ways in which the values and symbols of patriarchal religion keep half of humanity in social and mental bondage to the other. All we know are the published works -- and fortunately a growing body of excellent contemporary writings on the subject is now available.

*Womanspirit Rising*, edited by Carol P. Christ and Judith Plaskow (Harper & Row, 1979, 287 pages \$5.95) gives an overview of some of this literature. Like *The Women's Bible*, it encompasses a variety of approaches.

As in *The Women's Bible*, some selections are aimed at reinterpreting our old religious traditions. Elizabeth Fiorenza, for example, shows how even in the heavily edited official Christian scriptures there is clear evidence that women were in the original Christian movement, as equal and often leading participants. For example, in Romans 16:7 there is reference to a woman apostle, Junia. In Acts 21:9 the four daughters of Philip are mentioned as renowned Christian prophets. And throughout the New Testament we

domination: the domination of man over woman and spirit over matter. In *Motherearth and the Megamachine* Rosemary Reuther points out how in the Bible not only the degradation and exploitation of women, but of nature, is justified--and how this relates to our world ecological crisis. In *After the Death of God the Father*, Mary Daly brings out how "Christians under the spell of the jealous God who represents the collective power of his chosen people can use religion to justify that 'us and them' attitude which is disastrous in its consequences for the powerless," and how "the projection of the 'the other'-- easily adaptable to national, racial and class differences-- has basically and primordially been directed against women."

Representative of some of the most exciting, and important, contemporary writings on women and religion, *Womanspirit Rising* is must reading. It offers important insights, fascinating information, as well as the beginnings of what Judith Plaskow in her article calls a new feminist theology. The closing selection by Carol Christ is of particular interest. It brings out both why women need the Goddess (instead of, or in addition to, a male

(Continued on page 9)



Elizabeth Cady Stanton: she rewrote the Bible



# Our Search for Identity—

(Continued from page 8)

God) and how, in the search for the images with which we can create positive and powerful archetypes of femininity, the works of women novelists, artists, and poets, — for example Monique Wittig, Ntosake Shange, and Adrienne Rich— are an important source. For, as Christ points out, while these writers and artists may not speak directly of the Goddess, they often capture the sense “of joyous celebration of female freedom and independence that is created in women who define their identities through the symbol of the Goddess.”

When *God Was a Woman* by Merlin Stone (Harvest Books, 1976, 265 pages, \$3.95) is a good place to begin a more in-depth search for our identity through the suppressed myths and symbols of our feminine religious heritage. Here, presented in spellbinding detail, we read that in the most ancient religions the supreme cosmic power was not a male deity, but a female, who under such diverse names as Nibiaba, Ishtar, Inanna, Hepat, Ninlil, and later on also Astarte, Hera, Rhea, Isis, and Demeter, was worshipped from earliest antiquity well into historic times.

Drawing from archeology and art history, as well as from ancient documents, it is the story of how a female deity was in the cradleland of western civilization — the Near and Middle East—venerated as the Creatrix of the world, the Giver of Law and Justice, and the Divine Source of all material and spiritual gifts. It is also the story of how this gynocentric or woman centered religion mirrored a society in which the status of women was not subordinate to that of men, one where women grew up with the security and dignity of knowing that they were made in the image of what we now call God.

The destruction, distortion, and later almost complete suppression of this, our most ancient religious heritage, is amply documented in Stone's well written book, which, as one reviewer put it, should

be “required reading for the women's movement.”

As Stone writes, “It is shocking to realize how little has been written about the female deities who were worshipped in the most ancient periods of human existence, and exasperating to then confront the fact that even the material there is has been almost totally ignored in popular literature and education.”

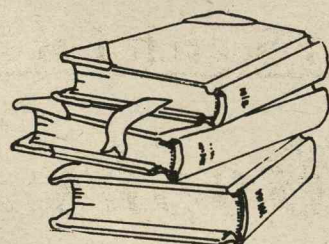
For example, if mentioned at all, in most texts on religion the worship of the Goddess is referred to as a “fertility cult.” In fact, as Stone amply documents, the archeological and mythical evidence is that She was once almost universally venerated as “law-maker of the universe,” “provider of human destinies,” “inventor,” “healer” and as we still see in the feminine Greek and Hebrew words for wisdom, Sophia and Hochma, the divine source of revelation and knowledge, “the prophetess,” “the wise one,” “the just and merciful” Mother Creatrix.

In the few standard texts that mention the worship of the Goddess (always written as goddess as contrasted to God, which is capitalized) She is referred to as a “consort” or associated with the moon, while the male deity is linked with the sun. In fact, as Stone also documents, historically the first male deities were the sons or consorts of the Goddess. Moreover, the sun, along with all else in the heavens, was the dominion of the Goddess to whom even in our Judaeo-Christian Bible references can be found as the “Queen of Heaven” (see for example, Jeremiah 44:15-19).

The restoration of this so-long suppressed ideology is one of the most exciting and heartening adventures of our time. A future review will look at several other books, in which the search for the Goddess, and for ancient religious myths and symbols that both women and men can use to help create a more peaceful and egalitarian world, has been greatly advanced.

## THE WOMAN'S BOOKSHELF

by Polly Parker



Two of our San Francisco subscribers have nominated books for inclusion on *The Woman's Bookshelf* this month. Many thanks to them for their interesting letters and suggestions.

I'd like to recommend to Demeter readers two books published in September: *Fighting Sexual Harassment* by the Alliance Against Sexual Coercion, and *Remembering Who We Are*, an essay collection by Barbara Deming. The first was published jointly by the Alliance and Alyson Publications, and Deming's work was published by Naiad Press.

The Alliance Against Sexual Coercion is a Boston group founded in 1976. Their extensive experience working with victims of sexual harassment is evident in this excellent survey devoted to a social problem we are only now beginning to study carefully. Some of the chapters in *Fighting Sexual Harassment* are: definition, myths and facts, how to recognize sexual harassment, counseling clients, legal options, and how to do outreach. The appendix gives sample surveys, and a bibliography is included.

Barbara Deming is a writer and activist whose excellent book *Prison Notes* is unfortunately out of print. This new paperback should bring her many new readers. It is a series of occasional pieces on politics and feminism, in the form of letters to other public figures, such as Leah Fritz, Susan Saxe, and Susan Sherman. The title essay is a splendid piece of writing.

Peg Cruikshank

May I recommend a book which has been wrongfully dismissed by one of our sisters? Margaret Mead published *Male and Female* in 1949, fourteen years before Betty Friedan published *The Feminine Mystique*. I can't claim to have read it when it came out; I was still reading horse stories then. But it just may have saved my life when I did read it, about 1962, and there must be many women who read it in the Fifties and can say, to borrow a phrase from a lesser book, “It changed my life.”

Why am I dragging Friedan into a letter about Mead's book? Because she made me angry enough to write it. In *It Changed My Life* she twice attacks Mead, and the first time she quotes this book. She presents a few sentences from a chapter about Bali, where, “the little girl learns that . . .

some day she will have a baby, and having a baby is, on the whole, one of the most exciting and conspicuous achievements that can be presented to the eyes of small children in these simple worlds . . .” On the strength of this, Friedan sneers at Mead for presenting a “deceptively tempting” picture for our imitation. “We were suckers for that apple — we could cop out from the competition.”

You would never know, from reading Friedan, that Mead also says that Balinese women “speak of pregnancy in the same breath with a wound or a mutilation that debars them from ceremonial life”. Or that Bali is only one of seven cultures she describes. Or that half the book deals with contemporary America.

When I was very young, very badly married, and very frantic with two babies, Margaret Mead showed me that it was not a natural law for a mother to be totally responsible for her children twenty-four hours out of twenty-four, or for “nuclear families” to live in hermetic isolation. She showed me that it wasn't my fault I was going crazy, nor the children's, nor even my first husband's. Had he been kinder, the evenings would have been more pleasant, but the days would still have been the jigsaw puzzle Mead describes. “She fits little bits of time together so as to get through the week.”

All that this book did for me, *The Feminine Mystique* may have done for others. But it came out in 1963, when change was on the way. *Male and Female* came at the beginning of the Fifties, and was there all through that terrible time, to show those lucky enough to find it that it didn't have to be this way.

The Fifties are over, thank the Goddess, but we haven't answered quite all the questions about differences between men and women, and to what extent they are learned, and how children may be prepared to be the men and women and people they could be. Until we have all the answers, Mead is a fascinating guide to the right answers.

Diane Moore

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Artist's rendering of cover design from *Womanspirit Rising*

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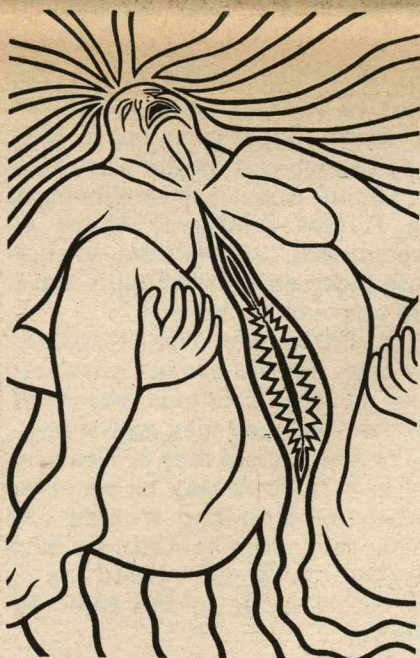
Drawing by Judy Chicago for *The Crowning*. (Juliet Myers)

## The Birth Project—

(Continued from page 1)

By involving hundreds of women, Judy is accomplishing her aim of making women's experience through relevant images more visible in male oriented culture. A set of basic drawings, and patterns from six birth and creation images are sent out to interested applicants who utilize a wide variety of skills in needlework, quilting and embroidery. Four of the 13 projects being accomplished in just six months from the first announcement include: Birth, The Crowning, Creation of the World (with 1600 stitches to the square inch!), and The Birth Tear. Each sample displayed is thoughtfully and beautifully done incorporating a variety of colors and fabrics.

The works will continue to be created over a two to five year



Detail Chicago's pattern for *Birth Tear*. (Juliet Myers)

period. They will be sent everywhere women are gathered to create a space for them to be viewed. The ability to accomplish these large-scale projects requires teamwork, networking, support, and faith. So far, *The Birth Project* is funded through Judy's own personal money, donations to *Through the Flower*, a non-profit organization, and dedicated volunteer work.

Potlucks, discussion and support groups are held regularly. The first and third Saturday of every month feature exciting special events open to the public at 2:00 pm as well as tours of the building and a slide presentation at 1:00 pm. On November 7, Judy Keyes, head of the ceramics team for *The Dinner Party* and Cathy Ertman will discuss their experiences working with Judy. On November 21, novelist Lucy Lippard, author of *Among Women*, and one of the founders of the feminist art movement, will share her ideas about feminism, art and politics.

If you would like to participate in *The Birth Project* you do not have to be an artist. Many kinds of skills, talents and resources are needed. Usually the first step is to write to the office and application forms will be sent on request. A minimum \$10 contribution to *Through the Flower* purchases a tax-deductible membership, with regular newsletters and reduced prices to all events as partial benefits.

The unique women's bookshop and displays of the work are open regularly from Wednesday through Saturday, 11 a.m. to 4 p.m. An open rap session with Judy Chicago will be held January 9, 1982, at 2 p.m.

For more information, contact *Through the Flower*, Building 57, Benecia Industrial Park, 938 Tyler Street, P.O. Box 842, Benecia, CA.

## All Things Considered

By Janie Forrest

There was an article in a recent issue of the *San Francisco Chronicle* about a 43-year-old San Mateo woman named Jane Bond (a pseudonym), who is suffering from painful physical and emotional scars due to a chemical (i.e., non-surgical) face-lift attempt.

Two years ago Ms. Bond heard about an Orange County physician who promised to remove wrinkles by applying a chemical peel to the face. Now, 28 months later, Jane Bond's skin continues to look like it has been badly sunburned, complete with blisters, sores oozing pus and skin discolorations.

The only thing she is able to put on her face is Vaseline and she needs to literally drench herself in the stuff just to relieve the soreness and pain.

Ms. Bond is attempting to sue the physician for malpractice, but the process server has not yet been able to locate the doctor.

My heart really goes out to Jane Bond. She is uncomfortable around people because they are always looking at her and asking her what happened to her face. A San Francisco plastic surgeon commented about the incident by stating, "For many women, the effect of a bad face lift is like being raped. They lose their self-respect, self-confidence and withdraw from society."

Admittedly, Ms. Bond's situation is not commonplace. Nevertheless, the incidence of ill effects from harsh chemicals on our skin is by no means limited to this single episode. Women are continually using chemicals on their skin, especially their faces, to cure a myriad of problems, and all too often the results have been disastrous.

This afternoon I visited Long's Drug Store. I counted almost one hundred different skin care products, all of which claimed to have dramatic effects on women's faces. The products ranged from rough-skin removers to fade creams to moisturizers to softening creams. There were vitamin E creams, facial scrubs which peel off the surface

layer, and bleach creams.

I was especially wary of creams which boasted their ability to remove the surface layer of skin on my face. I have very sensitive skin and well, call me old fashioned, but I think I prefer to keep my surface layer of skin right where it is - on the surface of my face!

I was also wary of fade creams such as Porcelana and Esoterica. These creams, as you probably know, purport to eliminate age spots (whatever those are), freckles, beauty marks and the like. First, I am appalled that someone thinks they need to be removed. Whoever decided that they were ugly? Second, I am very concerned about any cream which has the power to fade certain portions of your skin. It seems nearly impossible to me that the cream would know your natural skin color and therefore make the right pigment adjustment for your freckle. It seems equally improbable that one would be able to rub this stuff onto just the darkened spot of skin without inadvertently rubbing some into the neighboring skin which is already of "natural" color. Wouldn't such a procedure result in fading the neighboring skin, making it lighter than the skin next to it? If it would, then you would certainly want to re-touch even more of the surrounding skin so it would match the newly faded skin next to it. The procedure could go on endlessly - reaching its final stopping point only when you have succeeded in turning yourself into something akin to an albino. (And this could be particularly embarrassing if you were a black or hispanic woman when you began the procedure.)

Jane Bond spent \$4,700 to have her face disfigured through chemicals. Most women I know are not paying quite that much, but nevertheless they are experimenting with acids and chemicals which they think they need to make themselves prettier. All things considered, do we really need to wage chemical warfare on ourselves?



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# Forum on Addictions

(Continued from page 3)

We all agreed that there are a few basic ways through which we can either get over an addiction or protect ourselves from getting overpowered by one. The key is in our power — we must demand control over our own lives and accept the responsibility that goes with that. But we must first know and believe that we are worthy of a healthy, happy life and that we deserve respect from ourselves and others. This change in consciousness cannot happen overnight; it took years of cultural bombardment to make us insecure and frightened. We must be willing to take a risk or two, and be willing to support each other in these risks.

If we feel we have no positive support, there are numerous groups which are available to help us help ourselves. There is Alcoholics Anonymous, Overeaters Anonymous, Narcotics Anonymous, plus many women's support groups which need our energy and support. If we feel we don't have an addiction problem, there is probably someone


who could use our strength and grounding.

In addition, we must see self-awareness as an integral part of our lives — it is being in touch with our center, being willing to feel our responses to things, then developing an understanding of why we respond the way we do. It is feeling and dealing with our pain, which is the only way to heal ourselves.

We must remember, though, to always be gentle with, and attentive to ourselves and each other as we all work toward this self-awareness, this self-definition. We will be breaking a cultural tradition by doing so, but it's worth it when, little by little, we see and feel ourselves growing and becoming emotionally happier and healthier.

In time, we'll see that our fears and addictions become less overpowering, and that we truly do have control over ourselves.

Many thanks to moderator June Schwartz for keeping time with such finesse and for helping discussion move along so freely.



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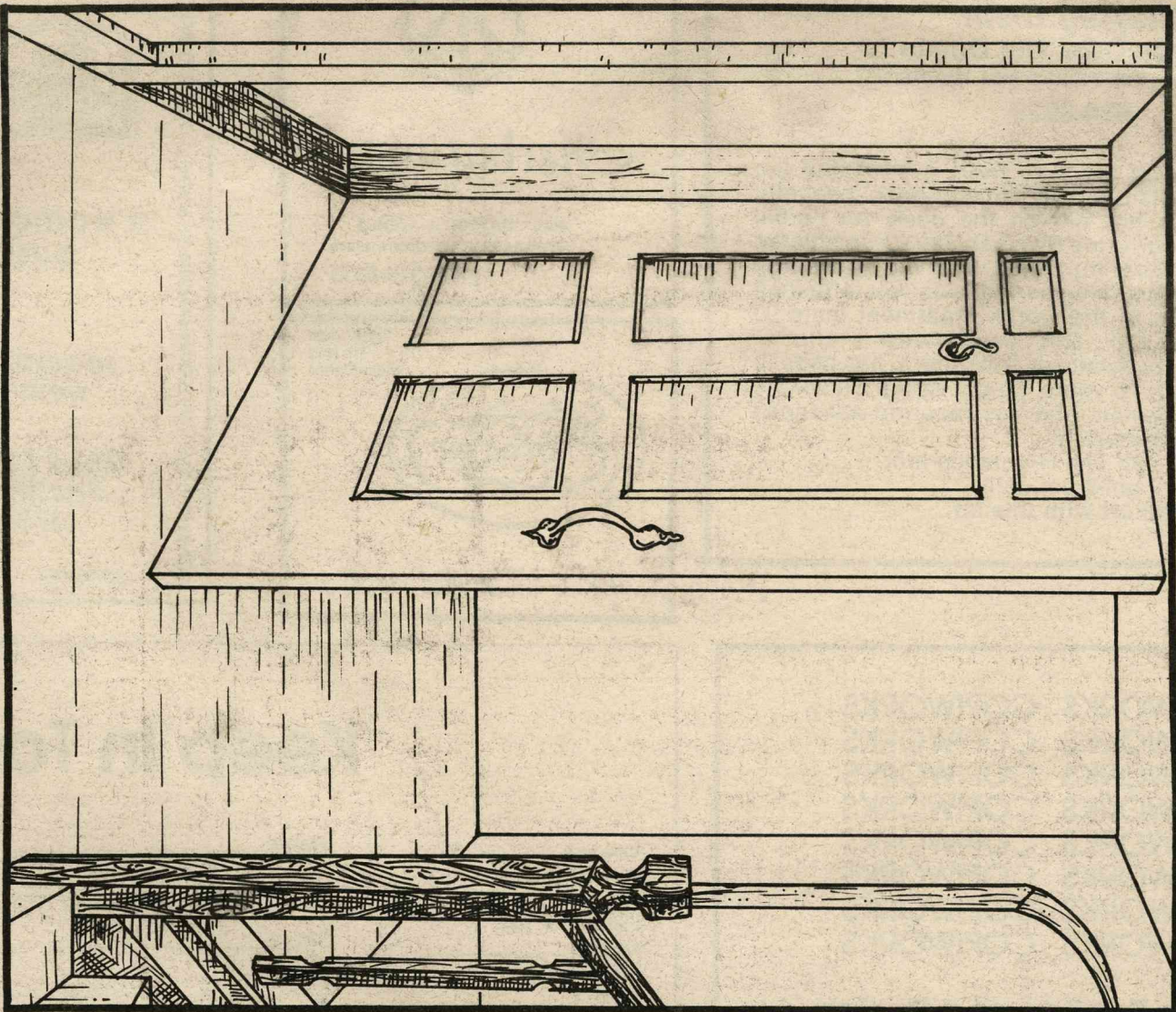
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